

- M2276 -

Wednesday, July 24, 1973

NYC

Lunch

send to M.J. Vaynsky

MR NYLAND: So we better start quick, ^{uh} ~~that~~ ^{he} Because the quicker we start the sooner ~~that~~ ^{he} is over and the less heat you have to swallow. For those who come from Warwick, I have planned for next Thursday ^{uh} to--to be at ^{the} lunch. I would like that lunch to have a certain quality, and I will ask the cook whoever it is ^{just} to make sandwiches. You can come there, maybe you can make your own sandwich, whichever way we arrange it, but the idea of the lunch is, to be able to talk. You can be free as you like, ^{you can} ~~you can~~ smoke, you can sit and--and ^{ahh} discuss anything you wish, and we'll talk together. We used to do that here in New York for a year or so, for a Wednesday--Wednesday lunches, and I thought it would be useful for us because so far, we have these meetings and, of course you have Wednesday. **WEDNESDAY EVENING** ^{have always} is a very large group and maybe you don't ~~have~~ the time to ask what you want to ask or since the group is so large, that you don't hear. Also sometimes whatever you have asked may not be sufficiently answered, I do not know what might ~~happen~~, but in any event, by putting it on a Thursday you ^{will} have a chance to discuss such things if you like. So I thought it would be a good means of getting together and really put the ideas of Work which we always will talk about even if they are in the background, on a certain basis of ordinary life, and become pragmatic, ~~I've~~ ^{really} used that word, practical application and a realization of what is ~~for~~ ^{a necessity} for yourself ^{first}, before you could even start to think about spiritual values. It is very nice to become spiritual, and to be free, and to

perhaps like
think of heaven and to see how it would be ~~be~~ a conscious man
or an angel, but you see as soon as you get through with a ^{little} discussion
of that kind you feel that your stomach needs a little food, and you
want a glass of water and in the evening ~~you feel~~ too tired you
have to have some sleep and you must always remember that as long
as you're on the Earth you have certain requirements which have to
be fulfilled. ~~Your body has to be maintained. Your life is at the~~
present time contained within this body; you need your feelings
processes;
and your thought ~~and~~ and I say as long as you are keep on
breathing you are on this Earth; you wish to maintain your life
because I don't think you ~~want to~~ kill yourself: you still
have ideas that you want to accomplish; maybe you have ideal--an
ideal or idealism; maybe you have some kind of a task that you
would like to fulfill; certain obligations that you feel you ought
to take; all of that is still your ordinary life. And you ~~are~~
never going to forget ~~that~~ that even if you are interested in
objectivity. Because that you must understand, and when you talk about
Work sometimes you talk so funny about it, as if that is all that
exists, this terribly sour face that you have, ^{and} the tone ~~whatsoever~~
you take on, oooooohhhhhh, like that, as if there is no joy in
life anymore. As if you want to be in church all the time and listen
to an organ playing. And life is worth much and much more. It is full
of the possibility of expressing it in some form or other, and it
has to be known to others that you are alive not dead. And certainly
for yourself, for your own equilibrium, it's absolutely necessary
that you are, let's say, above, a certain level in which this
tremendous moroseness sometimes comes out and people start to relate
of what they have done regarding work and you can hardly hear them.
They are so serious. So, when I say I would like just an ordinary
lunch, with a couple of sandwiches so you don't get too hungry, ~~and~~
and talk seriously, yes, about life, and about ambitions, and about

and about things that perhaps need clarity. Because when you once understand that your ordinary life continues to exist in an ^{or-}ordinary unconscious way until you die, ~~the~~ your physical body. And that during that time you have an obligation to maintain it, and, ^{you think} perhaps, ~~that~~ that you have an obligation to add something more to ^{of} your personality. And that that is for the reason ~~for~~ a preparation for life which is now within you, to continue to exist after your body gives up. So it has to do with questions of eternity and infinity. But ~~that all throughout~~ ^{the} the time that you are on this earth being subject to the laws and conditions of earth, you still have to see that that what is maintaining life ~~in~~ in you is maintained by you, and that you have a responsibility for it. And together with that maintainance and the useage of your body for whatever purposes ~~the~~ now are unconscious on this earth, that there is still the possibility of a further development paralell to your unconscious existence which you hope will become conscious and conscienscious, which will represent certain spiritual values of which you are aware to some extent, and that there is a chance that you will develop that what is now potential. I say many times you have to put your house in order first. You have to make sure that that what you are supposed to do, that you are doing it, and that you do it well. That you don't shy away from things that even your ordinary unconsciousness will have to tell you, and your unconscious ~~entences~~ will tell you. That you really try to grow up first as an ordinary person. You need your body. If you wish to work, you need it for the balance for yourself in the first place, when you work that your body in the movements and ~~the~~ manifestations becomes the object ^{for} ~~the~~ observation, and in the second place that the

body becomes a neutralizing force between your mind and your feeling. Because there is always a conflict between the two. And whenever you now can see that your body can have that kind of a function, you will see then that gradually in the observation of the body that what is feeling and what is thinking will be joined together in the manifestation of your body and because of that the conflict will gradually disappear. And in the third place, when your body dies, you will know why you have existed. For that reason, you must pay attention to it.

So now maybe in the meantime, this week you have some questions about your understanding of Work and your application and what you have accomplished and achieved, and about which you would like to say a few things, so, if it is in the form of a question, it's alright, if it's a statement it's also alright. So here you are. Go ahead.

Lee: Mr Nyland?

Mr. Nyland: Yeah. Who is it? Who is it?

Lee: Lee

Mr. Nyland: Yeah isn't it interesting? I thought it was you.

(laughter)

I almost would have started out with it, "Now, let's have a question. ~~Is Lee here?~~ Is Lee here?"

(laughter)

That did I say the other day Lee, that wait a little bit until someone else asks a question. You remember that?

Lee: Oh, yeah.

Mr. Nyland: Yeah I think I remember that. Now, as long as you remember it, now let's hear the question because I always can say, we'll take that up later,

Lee: Okay

Mr. Myland: Alright Lee? tell.

ah

Lee: Okay. It--it is really, three questions and I don't know if you have the time for it tonight if we have to take it up later it may be possible

Mr. Myland: Most likely we'll take it up later.
(laughter)

But Lee let's start with the one-third.

Lee: It's a question of what happened to me last night is most interesting to me right now and I would like to ask, umm Around five o'clock I went in to the Amity hall and practiced the piano and recorded some pieces of music, one of which was variations on Beethoven's Ode to Joy which I have finished. And this kind of recording interests me

Mr. Myland: Wait a minute Lee I hope you don't mind that I object a little bit huh?

Lee: Huh?

Mr. Myland: You know, there is a sign over this door. When you enter, it says "When you enter here, try to think about Gurdjieff." That's why we're here. We're not here, primarily, to talk about the Ode of Joy of Beethoven, or even of your recording unless it is linked up with something that has to do with Gurdjieff, or ideas of objectivity, or Work on yourself. I told you that once.

Lee: Yes.

Mr. Myland: So, let's adhere to that. We talk about ordinary affairs with Gurdjieff in the background, or we talk about Gurdjieff as a question of your conscience with very little application on daily life at the same time a combination of those two is absolutely necessary for the further understanding of what is meant by Work, and also how to apply it in your unconscious existence.

Lee: Yes.

Mr. Nyland: Okay now?

Lee: This is why I wanted to ask you.

Mr. Nyland: Then let's go ahead, ask it.

Lee: Uhhmm I have been making a-a personal diary and to me in a sense this recording is like a part of that diary and uh as Fred Goodall said it's a way of-of looking at the day and making kind of a separation with the day.

Mr. Nyland: Did Fred say that? Did Fred say that?

Lee: Uhh

Mr. Nyland: Is that Fred-Fred Goodall?

Lee: Yes

Mr. Nyland: Did he say that?

Lee: He did say the part "kind of a separation of the day", I remember that clearly.

Mr. Nyland: Is Fred here?

(laughter)

No? Good thing he isn't here.

(laughter)

Alright Lee, let's continue with what he should not have said.

Lee: Well, the reason I ask ^{is} that very strongly later in the evening I felt this something which I told you about that ^{uh} sometimes happens to me at night with pounding in the ears and almost a feeling of falling out of my body and uhh - I read this-a little part of this book of Monroe *where he writes*

Mr. Nyland: Oh boy! Eh? Yeah. Will we not talk about that Lee?

Lee: Okay

Mr. Nyland: It's much better. It's not that I don't want you to think about it, or become acquainted with it. But this is not the right place. Is that the first third of your question?

Lee: Yes.

Mr. Hyland: What's the second? Because this doesn't amount to very much.
As yet.

Lee: The second part of it concerns the ordinary part of the day ummm because I was trying several ^{of} what I try as attempts during the day. And uh I felt it was unusual that at lunch I ate lunch and I had a certain taste right after lunch that I was very hungry, and this hungry feeling I thought was because I had-had not possibly done enough physical work in trying to feed this something which I should try to feed to observe me. Now I wanted to ask about this.

Mr. Hyland: Are you mixing things up a little bit?

Lee: Maybe, yeah.

Mr. Hyland: Alright. Now maybe what?

Lee: Uhh I just--I wanted to ask about this because I wonder at the possibility of perhaps a person like me not wanting to have something to observe me and having certain logical consequences following from that. Now

Mr. Hyland: Lee let me ask you*do you want to Work on yourself the way you understand it now?

Lee: Yes.

Mr. Hyland: What for? What's the reason? Why are you interested in Work?

Lee: It's a very difficult question.

Mr. Hyland: Yeah, it's a difficult one.

Lee: To begin to ^{to} say for myself that I am.

Mr. Hyland: Yeah, but why do you want to say that?

Lee: So--in order ^{not} to be so much dependent as I was before but be ^{more} more--to be closer to myself.

Mr. Hyland: On what were you dependent before?

Lee: Dependent uhh as a person being supported maybe by the gov't. , umm dependent on friends for inspiration and help.

Mr Nyland: And because of that you would like to be more yourself?

Lee: Yes.

Mr Nyland: Yeah. So far, ~~it is~~ not as yet anything ~~which~~ ^{that} has to do with Work.
Lee. Will you try again?

Lee: Yes.

Mr Nyland: But not now.

Lee: Alright.

Mr Nyland: Work is for the reason that I wish to grow up. That I feel in my ordinary unconscious state I'm not grown up enough and I doubt very much if Mother Nature will allow me to go further. This is the first statement I must make; that I am not complete, ~~that~~ I wish to grow up and become a real man; that at the present time I am not a real man as yet, but I believe I have potentialities to become one. Work on oneself means that I'm interested in that possible development of the different things or aspects which are potential and could become real for me in actuality. So that then, if they could exist I would be a real man consisting of the full-grownness of all three centers. Does that have any meaning for you?

Lee: Yes.

Mr Nyland: Okay. Then think about it, and then see to what extent that might be an aim for your wish to Work. Because ~~there's~~ ^{there's} nothing to do with other people and really ~~its~~ ^{its} nothing to do with the way you expressed to be by yourself. It does have an expression of the development and the uncovering of your Self with a capital S.

Mr Nyland: Alright?

Lee: Yes.

Mr Nyland: Okay. Yeah who else?

Someone: Mr. Nyland?

Mr Nyland: Yup. Oh, are you here?

Someone: Yes, uh, yes I am.

Mr. Myland: (chuckle) yeah, alright.

Someone: I've been thinking all week, ~~on~~^{on}, how--just how to say this and uhh, in the past when things came up like this I used to be able to formulate them pretty well. But this particular situation seems so anomalous that uhh it's been very difficult and well, umm, I'll try to do my best and, uhh, well I can say that ^{it's} in one sense ~~new~~ new, but it's different to a great extent and degree, which, I guess, makes it something new anyway and uhh, well, you've known me for some time and you know quite a bit about me. Uhh...I suffered a catastrophe in Work when I left the way I did some years ago. (pause) It happened unexpectedly, suddenly, even I might say almost violently. If someone had ever predicted that to me I would have thought they were out of their minds, especially when it seemed to have happened out of time when I seemed nearer something that I was striving ^{towards} ~~for~~ and yearning for (?). ~~damn~~

Mr. Myland: So what is the question now?

Someone: I intimated to you when you saw me in January some of the wretchedness that followed inside and out. When it became--when I couldn't stand myself any more I tried to start to work on myself again and struggle back. Well since that time something seems to have happened but of course more recently and it has seemed to ^{be} involved down into a kind of ~~end~~^{hard} final (?), with a sort of end-of-the-line-feeling about it. There seem to be two very distinct and two almost embodiments I ^{which I could recognize for what they were, I think} might say, one(??-??-?? ?), one being the group, I might almost ^{even} say, honest to goodness for real bunch of idiots in myself, that could bounce like a rubber ball from one outside stimulus to another, and it (struck?) me ~~with it~~ out the window with

Then

~~It~~ when what happened happened, the same time. The other one I saw was, as it were, the-result-of-a-line-of-Work-experiences with-certain-indescribable-and-unforgettable-memories.

Mr. Lyall: Now you must remember that you are in a group where there are several people who don't know you who are perfectly polite to want to listen to you but who also definitely come for a very good purpose for themselves, and without wanting to cut you off I think a discussion of this kind will lead to all kind of other things concerning yourself of course extremely interesting to you but of very little interest to other people now. Let's continue some other time, unless you can come to a very definite statement of what you now wish or what you can do, what you feel you ought to do, and if perhaps you need clarification about ~~that~~, or something else that you do need that you can now say in a few words, like an ordinary person having gone through part of his life, partly influenced at certain times by Work, then letting it go, coming back again, constantly as it were searching for something that is worthwhile, and now believing that he can grasp it or wants to, or needs, perhaps, even somehow, in order to find out what to do. If you can say it in such words, it's alright. Otherwise, wait until you and I have a chance to talk about such things.

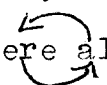
Someone: Well I think I can make a kind of final statement, which you might be able to help me about.

Mr. Lyall: Good.

Someone: And that is, I am filled with consternation when I see these two extremes, which seem ~~to constitute~~ to constitute life, and I wonder how myself or almost anyone can find his way between them.

Mr. Lyall: Now I think--I think of course it's possible. Sometimes people have experiences which are so completely far apart in the same

period almost of a day, sometimes over a certain length of time that they happen to live, sometimes described as moods they have, sometimes they say, up in Heaven and way down in Hell, as if they themselves in that kind of a state vibrate between these two extremes. That what is needed for a ~~man~~ is first to see that he is subject to a variety of different influences which sometimes put him way up ^{on} a positive side and sometimes drag him down into negativity. I think it is very difficult to admit that that is something that happens to ~~one~~^{one}, even when one is totally unconscious, not being able to do anything about it, ^{that} and it is really ~~not~~^{not} that--that one should not have a blame for being affected that way. I think the more one can accept that kind of condition the easier it will be to get out of it. If you have difficulty in getting out of it it means that you are paying a great deal of attention to each one of such states. And it is that identification which prevents you from even having hope that you will get out of it. If you can change your attitude first, to accept that what you are as a logical result of all kinds of experiences of your life, and that together with that you have a hope of having more understanding than you have at the present time and you have a belief in the possibility that such understanding also can be available to you. The third possibility then is the consider that what you are either positive or negative if it could happen at the same time in imagination. It means that when you now experience either one, that at that time you think about the other one also existing. Very similiar to the fact that when the earth is shined upon by the sun, that there is day ^{on} certain parts of the earth, and that there is night in other parts. When I now see that I'm in daylight, I try to remember the night. When I'm in the night,

I try to remember the day. When I consider myself as a person with a variety of different forms of manifestations, different attitudes, different kinds of thoughts and feelings, and I'm engaged in one, and sometimes quite strongly, I try to remember that there were  also other moments in which I was completely free from the thought I now have, and sometimes quite opposite. That is, when I am sometimes joyful, I will remember that I can be extremely morose and sad, and reversely. This is an attempt, a beginning, of loosening myself up from this particular state to which I am bound. When I now remember that I can have either one or the other experience and ^{but} both belong to me, I will be able to reduce this high, I call it a sinus curve, this high amplitude of positivity, with the low one, equal in value of negativity, bringing them together to an average existence. If you can see it as something that goes way up and way down, that that what goes up becomes less, and that what goes down also becomes less, so that then there is a certain curve which we call ^a sinus curve becomes more and more like a wave. In that process I remain what I am. I only manifest different ways of a form of behavior which come within me from certain states. When I make attempts to see the two things at the same time I must concentrate on that what I am in ~~reality~~ ^{paying} without ~~paying~~ attention to the expression of myself. That is the third requirement. That is very difficult, because it means that I have to take my behavior forms for whatever they are, and see what the principle is of the expression in any form of behavior that I happen to manifest. But when it is possible to do that and time and time again I make that attempt, then it is also possible to control the expression of my mood in any form of behavior, simply I don't live in that anymore

I start to live more and more in my essential ~~being~~. When I'm in essence I have the chance of changing the so-called sinus curve into a very simple one of equilibrium. I hope you understand that.

Someone: Will start next time?

Mr. Nyland: We'll talk more about it. Alright?

Someone: Alright Mr. Nyland.

Rita: Mr. Nyland it's Rita.

Mr. Nyland: Yup.

Rita: I have a question about how to make a father for myself inside.

Mr. Nyland: A what?

Rita: A father.

Mr. Nyland: A father. You want ^{to make} a father inside yourself?

Rita: So I don't have to keep looking for one outside.

Mr. Nyland: Oh, now wait a minute. You have no father anymore?

Rita: I do have a father. I mean in the sense of wanting to be a little girl and wanting someone else to take care of me. I want to have something inside myself that can take care of that part of me that wants to be a child, and I want to know how to do that.

Mr. Nyland: Why can't you find someone else outside?

(laughter)
Rita: Mr. Nyland I keep asking to come and talk to you and you keep saying later.

(laughter)

Now What kind of a father is that?

Mr. Nyland: It's not a father at all.

Rita: That's right.

Mr. Nyland: Maybe the attitude of the child wasn't right?

Rita: So tell me how to be the right kind of child ~~shr.~~

Mr. Nyland: (chuckles) That's right. Now your mood is better. Now maybe I

can be a father. It's quite alright if you wish for that. Still, if you ask me to do that, you will not have anything inside.

Rita: That's right. That's why I asked the question.

mm. mylaik: So *Rita: Yeah.* That is perhaps why I didn't see you. Now the question of how can I find something within myself that will function like that. With imagination I try to picture that what is outside of me as if it has the quality of a father. I'm in contact with different people in different walks of life in different ways of behavior in different expressions of themselves. I select out of a group of people a kind of a person I don't know and it doesn't matter because I can walk on the street in New York, I don't have to have any contact with them. But I see sometimes in walking on the street a certain face. Or I see a posture of a man, particularly when ^{you're} looking for a father, of somebody who, you might say, when you look at them, say "I wish maybe he could be my father!" Of course you know he isn't. I have that image. I simply use whatever I see on the street. Sometimes it isn't necessary to do that because I can get it also in my imagination particularly when I've read certain books about fathers and behavior towards their children. And I imagine such a person to exist. This is first imagination. I have it now in my mind as description. Now I want to find out what such a man could be when he has a relationship towards me of kindness which would come and touch my heart and would then represent a little different kind of a man not subject only to a description but of something that is alive. These are the two imaginations ~~that~~ ^{that} I would like to have and I'm quiet and I imagine such a person to exist and exist for me. Now I start to talk with him, also in imagination. I sit quietly, I see him appear through the door, and

I say, "Hello father. How are you?" I listen, to see what he would say. It's in my imagination but I know enough about certain words to be able to put them together and to say, "A father ought to behave like that". So I hope he will say it, in a certain way. Sometimes I agree with him. Other times I don't agree. I even dare to say sometimes, "are you my father?" And then, he probably says, "Yes I am", and I say "No, I don't believe it, you're not. If I were--if you were my father you know what you would tell me." You would tell him what he should say. In this way you talk. But now gradually your father becomes different. Because what you wish from a father is that he talks to you to help you, in order to grow up like he is. Now your imagination goes further. It substitutes your father for that what is your inner life as a representation of that what is higher than you are and about which you would like this representation within as your inner life to teach you. Now if you understand Work, you call your father "I". And you ask him to tell you what is the truth about yourself. But, in kindness. So that you actually wish to listen to him. Now that information that he can give you belongs to Work. And so the road to get a father within yourself is now leading ^{you} to the possibility of how, for yourself, to become a real child. You understand? The question is not to have a father. The question is for you to be a real child to any father, sometimes I say, to "I". Alright?

Rita: Thank you.

Rita: Okay

Mr. Nyland: Now if you want to see me, you tell. Okay?

Rita: I will

Vicki: Mr Nyland?

Mr. Nyland: Yup

Vicki: It's Vicki

Mr. Nyland: Yes

Vicki: Uhhmm my attempts have been a little bit different the ~~last~~^{last} two weeks and I want to talk about it a little bit. My motivation has ~~become~~ come from realizing my identification with myself and I'm having desire not to be identified and instead of trying to create an I that could be present and see me impartially, my attempts

Mr. Nyland: And see ~~what~~ what? And see what?

Vicki: Instead of trying to create an I to see me impartially

Mr. Nyland: Yeah

Vicki: my attempt has been more to uhh in sitting quietly uhhh first of all with my mind again remembering that I'm identified and then from that an effort to let go and to directly experience uhh non-identification, to experience my real self.

Mr. Nyland: Vicki, it could be

Vicki: What's ..

Mr. Nyland: Yeah

Vicki: Excuse me, what's different about it and why I ask is that uhh it's more of an attempt to have a direct experience instead of trying to have something else see me that could give me that experience.

Mr. Nyland: Ya but you must not forget that whatever it is, ~~that~~ outside, so-called, or in im--imagination existing within is still part of you. So, if that "I", if that is what you mean, gets an obser-
~~through~~ through observation a certain knowledge of yourself it still belongs to you. It's not separated, even if it functions in a separate manner. And I would really say that it's much more necessary to emphasise the existence of an "I" instead of the identification which you realize you have in your ordinary life. I only come to the--to the reali-realiz--realization that I am bound by thinking that my ordinary mind seeing what I do and my

behavior. When I try to create an "I", all I want really from that "I" is information about myself. And that information should simply make statements about my own existence and the acceptance if I can ^{as} ~~be~~ I am. I don't define that what binds me at the present time by saying, "I am bound and now I wish to be free from it". The existence is first of that what is of a higher nature which is in contact with me and which by observing me ^{shows} ~~that~~ that there is an interest on the part of "I" about myself. And therefore that what then is received by "I" will be truthful in order to make it useful to me.

Sometimes that seems so roundabout to me ^{at}
It's not roundabout. Because all I wish ~~at~~ a certain time, when I have the thought and then, going over into that wish, is that maybe I can try to work on myself, almost immediately one can become aware. I don't define it where it takes place, but I do know that at that time when I have a wish to work and I'm busy in doing little things and moving and drinking a cup of coffee or putting it down or getting up from a chair that then there is a possibility of an awareness without defining even where it will be. But the realization of my existence is there. And I don't try to say, "Now this 'I' is somewhere in my head and it is no longer identified with me". All I wish is an experience of an awareness. Can you make that distinction? Because you make it too difficult.

Vicki

Well, isn't it possible to have an experience of awareness without going by way of little "I"?

Maryland:
Vicki

Oh, I think so.

I think I'm--I feel I'm--I'm umm I'm ^{actually} ~~be~~ going through the same process by you know not even focusing on something outside of me but just byuh an openness, a letting go

Maryland:

That's right. It's quite possible. Sometimes you say a little

more emotionally tinted. Because there's no reason to go through an intellectual process of description. That's exactly what I'm saying. Sometimes I use it as intuition giving to me a certain idea of my existence, and I cannot ^{even} define how I get that kind of a knowledge. You see, I don't want to theorize too much in the beginning about what ought to happen. I'm much more interested in that what can happen ^{and} when it does happen and it gives me an experience perhaps I can try to explain it ^(Burrer) Or find some words for it. ~~But~~ But I'm much more interested in the fact of creating an awareness, much more even than the fact of having a wish to create an "I" so that ^{he} "I" can start to function, and then ^{obtain -- ob} information about myself. Let's turn it over.

SIDE TWO

Work: See, you know I think of ^{little} "I" as a tool for uh experiencing that.

M. H. L.: Yah, so do I, afterwards

Work: But - afterwards, hah

M. H. L.: Afterwards. I first want to see what I can do without even trying to shapen the tool or make it. I only use descriptions of how to work on ~~my~~self when I have forgotten the initial possibility of an awareness as an experience. Then I want to re-create that because ^{at the} in the first place I didn't know anything about Work but I did remember at certain times that I existed without having made any effort. I start with that as an experience first. And then when I wish for it and I see that my mind is made up in order to try to describe how it ought to be I know that I don't get anywhere. Now, I will try to go back constantly to have in the flesh a moment of an insight of the existence of myself, I hope even without making an

effort, then only just a little bit of flicking a switch within my mind and the accent is not on my ordinary thought-process but then it can be on something I call an awareness taking place somewhere in myself. Sometimes I say it is not that I want ^acertain feeling about myself but I want an emotional state which goes deep enough so that it can actually represent the presence of something I say now of a higher quality. And I go in between one way or another, sometimes I've explained before I emphasise the necessity of freedom by the looseness of the loosening up of the si-do relationship of my physical body. But again, I don't want to become too theoretical about it. You see, when I wish to Work and I remember that I have Worked and I cannot really produce it so easily, not even intellectually by thinking about what I should do, I keep on doing what I am doing, hoping that at certain times there will be a realization of my existence coming to me even without making an effort. But the result of my constancy of thought of wishing it and my wish constantly to have ^asomething that I call description of what I should do will bring about a condition in which I then experience an awareness. I hope that makes sense.

Wick: It does, but in just what you said there wasn't ^aa time when you tried to have something outside of you see you.

That's right but the question is

You did it just by maintaining that wish

The question is that I go back and forth in my attempts to try to make Work for myself understandable so that in time I can produce it at will. But when I'm still learning the dexterity of what is meant by Work on ~~my~~self I first want to get that what is the result as something awareness myself existing. I want to get it in any way that I can obtain it. And I know that I keep on thinking and feeling about it and I know I don't reach

it. I know that it is necessary for work on myself first to understand when I have to work that what is objectivity. At the same time there are hundreds, thousands opportunities in daily life in which my unconscious state happens to come to the surface where there is a possibility of being in contact with a something I call ^aconscious existence. Many times I call them a flash of ^{an}insight, a moment, an awareness which comes to me without any particular effort, although the effort that I do make is the constancy of the wish to be awake. Without defining the conditions in which I should be ~~when~~ I am awake. And I want to get away from that when I keep on saying I am bound. I know I am, I know it down in my bones, but I don't have to tell it all the time to myself, I know I'm identified, but I don't want to tell it, that I am identified, because then I lose all kind of wish to become aware in some part.

Wouldn't an experience of non-identification be awareness?

Yah, it would be if the awareness itself is in a moment, it still has to submit to the requirements of simultaneity. But, that, you might say, ^{becomes} ~~is~~ even a theoretical question. I explained that last Saturday. "were you there?"

Vicki: Yes.

M. L. You remember I said "Awareness belongs to a moment but contains all three requirements. Awakening is the extending of a moment in the time-length in which there is a realization of the continued existence of an observation, an impartiality, and ^{and} simultaneity." So, of course it is possible that I have a flash of ^{for that} a moment in which there is non-identification, ~~one~~ one moment. And also I hope when the moment is really a moment that within it is contained the reduction of any kind of a time factor, so that even that flash of a moment will not allow me

to think about ~~my~~ condition. But all that is a little too theoretical. I sit ~~in~~ in a chair, I talk to a person. Certain things take place. I see the person. But I see myself. Because I'm very much aware, if I can be, of any kind of movement I make, any kind of expression I have, any kind of word I'm saying. And throughout it all, I say, something at the present time can be aware of me, very much like the person I'm talking to could be aware of me if that person could be objective to me. Now this I must learn, of how to accept myself as I am, regardless of the expression on my face, ^{and} regardless of the tone of voice I use. You understand that?

Vicki: Yes.

Mr Nyland: Get up when you can. Sit down again. Look for awareness. Do not describe the method. Do not say, "now I have to have a wish, now I ~~must~~ create an 'I', now this 'I' must give me information about ~~me~~ ^{me}, and that information has to be objective." Don't. It will come, later. Because you will see that the wish for having moments of awareness will also run dry. In time that energy will be used up. And then I have to make special efforts. But at that time I know what I'm looking for. If I make mistakes in the beginning because I want to apply the method ABC, I many times go wrong because it becomes an ordinary mental function~~ing~~, and the result is not objectivity.

Alright Vicki?

Vicki: Yes, thank you.

Mr Nyland: Yeah.

Dotty: MR NYLAND:

Yeah

It's Dotty.

Yeah Dotty

Umm I--I have had certain work experiences which have been very strong and ^{at} those times I see work is the only way in relation to what I find is necessary for my life. But then I find that the next day I'm right back at the ^{uh} bottom of the ladder, so to speak. And I still face the same situations, and, in conjunction with my birthday I was trying to think of how I had grown during the past five years, and really, what seemed strongest to me was that some little thing which I could just call honesty is what has made the most change in me and yet that's ^{with} in the realm of my ordinary subjective life and it's particularly important to me right now because I'm in the period of my life where I.. it's become almost a desperate need to make--for there to be certain change in the way I am and although at times I see there is no way but work then the next day that's just - I--I don't feel that inside me, my own mind wants to take over and to--and I'm not able then to make simple day-to-day at-
terribly ~~terrible~~ tempta because I become impatient with it. You know me I want to change overnight.

Yeah Dotty, just work when you can. And when you know you cannot, don't work.

But suppose that's all the time?

Huh?

Suppose that is all the time?

Let it be. Simply accept that fact. It's much better to say, I'm lazy, and to know it, and to accept it. And each time there is a manifestation of laziness, I keep on saying, you're lazy. Your body is lazy, it doesn't want this. It doesn't want to

do anything. And I keep on breathing, and I walk around, and I-
every time when my ^{mind} ~~mind~~ says you ought to write that letter,
and I say I don't do it,

But I don't want that. I get disgusted with that.

That's right. When you get disgusted, you will work.

No, then my mind mind wants to take over.

no, no it won't. Because then your mind is still too active. And
you're not disgusted. You know, when you're disgusted at some-
thing you don't want it to exist. If you still want your mind
to continue to exist, even in disgust, you're really not disgusted.
You see what I mean by that? If I honestly mean it, that I am
disgusted, I'm so sick and tired of it that I don't want to see
it any more, I don't want it to function. So mind has , at that
time, nothing to say. Then it's possible for me to tell the mind
now, you get busy. Because if you now unconsciously become ac-
tive, it is disgusting.

I guess- that's in a way related to what I tried to ask you
before is that

Yeah

I can't allow myself to get that disgusted. I have to continue
to function and take care of my child and so forth.

(chuckles) You have to learn it. Sometimes its necessary to be
very lazy. Sometimes it's necessary to seek company you dislike
heartily. Sometimes its necessary to swear up and down. Maybe
not always in the prescence of someone. But I definitely think
it is quite necessary in the prescence of God. I have to learn
not to criticise myself in an unconscious way. I have to learn
to accept myself as I am in truth. Without criticism, without
wishing to be impatient, or rather, that my patience is not
enough, without wishing ~~to~~ to accomplish something ~~to~~ I

describe in an unconscious way, I want to yield to that what is and tells me from outside this is what is going to happen. Not my will but thine, and it is definitely that kind of attitude I should have. I wish to turn everything over to that what is of higher value than I am, so that then in that process I lose my life as it is unconsciously in order to find life of my inner life consciously. Don't be impatient darling it won't help you. It disturbs you. Come down to earth and simply say that is it. Don't live in Heaven, and don't live in your solar plexus where your impatience belongs. Not as yet until the solar plexus is a deep emotional experience in which you will not think any more about patience or impatience. You will start to think about Being. And not with your mind when you wish to describe everything how it ought to be, but where your mind is perfectly willing to leave it to God to tell you how it is. And do this day after day. Every time you catch yourself you tell ~~that~~--you tell that, get thee away behind me Satan. Dotty it's evil to continue to be impatient. Alright?

Dotty: ~~Mr.~~ (I guess so) (yes sir)?

Kathy: Mr. Nyland?

Mr. Nyland: Yeah.

Kathy: ~~Mr.~~ Kathy. I just wanted to ask umm why it is that you have to be here for three months before you can use the tapes of-of your lectures (???) ^{I do of course have a reason. I've been here -- I've only been here a week and}

Mr. Nyland: Huh? Do I hear the question right? IT's a question of being able to borrow tapes after three months?

Kathy: Yes that's what I was told.

Mr. Nyland: Oh, who said that?

Kathy: Uh, a girl in the office

Mr. Nyland: The office?

Kathy Yes.

And did they say it because I said it?

Kathy That's what I was told, I went to the Barn about it and asked, I really don't know how they classify what type of questions to ask,

but I was told it was like ^{as} a medicine chest and you don't want to take a aspirin for a stomachache, you know, and umm they said (Chuckles) It's very interesting. You know, ^{there is a} ~~the~~ French ~~saying~~ saying, ..(French.saying).... More kingly than the king. ^{Kathy: Ah!} So maybe ~~that~~ interpretation that they made at the office sometimes have, thinking that that's what I would say, may not apply to (?) my saying. But it's a very good thing that you bring it up ^{Because} ~~Be~~ Maybe there are tapes ~~still~~ in existence, like Nixon's (laughter) You don't have to--to go to court. ^(laughter) So, maybe, even if the tapes exist, where I said three months and nobody can take then and so forth, you know, when a lawyer makes a law, he can always undo it. ^{Kathy: Right} Alright Kathy? Any special kind of a tape you would wish?

Kathy: I really--I don't know uh how to classify it, I mean, (?) uh, what type of questions, you know, I only can't see, ~~uh~~ I can't see how they would harm me, you know, any type of question, any type of lecture that--that I have gone to so far has only helped me and made me feel very good, and I can't see how even if it's so far above me that I can't understand it, That I--that I--even if that I realize how far I am behind (??)

^{Darling} It sounds like a needle in the haystack. (laughter) Maybe you can find somebody who can help you. ^{that way} That's why we started the index and that's why we have interpreters of the court. (laughter) Alright? Will you see how far you get, and then when you get stuck let me know?

Kathy Well, umm

Now that's a good offer isn't it? (laughter)

Alright Kathy we can leave it at that.

Kathy: Okay, okay.

Barbara: Mr Nyland?

Mr Nyland: Up.

Barbara: Barbara (?)

Mr Nyland: Yeah

Barbara: I have a question about my work attempts. In the morning when I get up and try to work on myself, last week my work attempts seemed to be unusually strong. What happened was that when I tried to uh (something else of myself) (???????) observe the body impartially was that right afterwards I kind of left my body and was completely not identified with the body. At the same time I'm not sure whether ^{there an} ~~it~~ was 'I' observing myself or not.

Mr Nyland: What happen to--this last, what was it?

Barbara: At the same time I was not sure whether it was the 'I' observing me or was it that I left my body and observed the body.

Mr Nyland: Is this a chicken and the egg or what? () If there's anything observing it has to be 'I'. It could be in an awareness in that the body itself becomes aware of the existence of 'I'. Even at that, when 'I' is aware. But that's a little quibbling with words. The question that is important when you wake up and you have a desire to work that you actually have something become observant of your existence or that the fact of your existence is registered. You have to look at that process perhaps a little differently. If there is something in me that is aware of me, that is, an 'I' aware of 'it', if this 'I' continues to take down or gets reports about my existence about sometimes in the continuation of that, starts to register my behavior, all of that are so-called facts of my existence which have

reached me through an objective method. They are, as facts, stored in my memory. And what I'm interested in is afterwards when I think about myself, and I do remember things, every once in a while I've said ^{I-a} ~~the~~ memory is very much like a library, with shelves and instead of books there are facts about myself when I'm interested in that special kind of a library. Facts about me, and there are two different kinds of facts because one is a group of facts as a result of ordinary feeling and thinking about myself which are then as memory can place on the shelf. Next to them, ~~or~~ in some section if I wish there are what I call objective facts, which of course are more truthful because they are independent of anything that I feel I like or dislike, or anything that I associate with, so that they are actually impartial and they are obtained simultaneously. So for that I have to pay more attention to such facts which are in my memory. When I now wish to construct something as a foundation in which I ^{← Author} want to build, I want to select out of my memory the facts which are more absolute because they become more reliable, and I hope that because of such reliability as truth they will remain permanent for me. So they are material for a foundation. So you see what I do is accumulate all the time facts about myself as I attend to my ordinary business—when I get up in the morning and ^{when} I see myself in that sense, when I register the fact that I exist without defining it further, simply calling it an awareness, holding on to the awareness to see if this I can continue to be awake, and giving me a sense of something existing which is parallel to that ^{and} what is my ordinary unconscious existence. Now in the beginning for quite a long time there is no, as it were, no parallelism. There is something that exists in my unconscious way in my

thought and feeling, sometimes energy wants to go over into an other kind of experience which I call perhaps objective or at least is a result of an attempt. And I jump back and forth in one the continuation of my unconscious existence continues to exist, in the other there are just little dots of objectivity, of facts which are more truthful. And it will go on for a long time that there are these kind of possibilities of ^aparallelism in which one line exists and the other practically does not exist. And keep on doing that, keep on trying to have something become aware of you, of an awareness which is then something that gives you, at that moment, aliveness, ~~an~~--aliveness, a knowledge of yourself which is more free than that ~~whath~~ is bound by ordinary unconsciousness. And do not theorize too much about it. Keep on doing what you are doing in ordinary life. Do it as well as you can. When you physically wake up in the morning, wake up as fast as you can, ^{to} remain not any longer asleep physically. Try to see if when you are awake in the ordinary sense how you can wake up in the extraordinary sense. How soon will you remember work existing and how soon will you make an attempt to then apply it or to be reminded of the possibility of awareness existing or awakening existing? That is the way I would start and continue in my ordinary life only then when I can do or make that kind of attempt. Not in extraordinary conditions. Not waiting until I am completely involved in something that engages me so that there is no energy left for anything else. Just when the conditions are so simple it may be difficult then ^{even} to remember them, to remember my aim, but I have to have an aim that has the practicability of an application satisfying that aim because then it exists as an aim and ^{it} becomes an accomplishment. You understand what I mean?

Barbara: Yes sir

Mr Nyland: I think you make it too complicated. Alright

Barbara: ~~OKAY~~ Thank you
OKAY

Flo: Mr Nyland its Flo

Mr Nyland: Yeah. Huh?

Flo: Its Flo

Mr Nyland: Its who?

Flo: Flo. I ^{just} spoke to you before. Um

Someone: She said she ^{just} spoke to you before

Mr Nyland: Oh, what's your name?

Flo: Flo Wakeman.

Mr Nyland: Yeah, yeh, yeh. We sat in the room there. Yeah, that's right. Now

Flo: I--I dn't understand what this 'I' is. When you say 'I' you mean
not to be
that state of--of just being aware that I exist and ~~am not~~
identified
~~with anything~~ with anything just simply 'I' is that detached
state.

Mr Nyland: Do you know what I call 'I'? Jesus Christ. I call it as an en-
tity which is not of this earth which is sent from above specially
for me to save me. To save me from evil, from perdition, from
dying. To give me life so that then with understanding of my
life I can enter into Heaven. So that Christ as such as a man
appearing in a certain form which we call Jesus is that manifes-
ting to me by means of his way of behaving and that what he
tells me that that what I am and what I think I am and what I
actually should be as a being is the truth and nothing else
but the truth. Now I want to have this 'I' and I call it by a
certain name to be close enough to me that it actually is my
God I wish to go to. I don't know if it is the same as someone
else's God, and I don't know if my Heaven is the same as some-
one else's Heaven. But I know that I am on this earth and I

know that I have to do certain things belonging to me because I happen to be born here, I keep on breathing and there is a responsibility for the maintenance of my life as it is even if I call it unconscious. And that the reason why it is with me in an unconscious state is to teach me a lesson. To tell me something about my life. And I hope that I respond to that. I hope that at times I'm sufficiently open or awake enough to hear that kind of command. Instructions that I realize that I'm not just by myself and have to live my little life on this earth and be done with it. But that there is a very definite reason why life in general exists, and why it exists in me, and that it is up to me to try to understand my life for the reason I was born and what I should do with my life on this earth. The first thing is to live on this earth. Because I was not born on Mars, I was not born on the Sun Absolute, I wasn't born on the ordinary sun, I was here on this earth, like it or not I'm here. And I happen to talk and think about it. And I sit every once in a while and said, what is this life for? Because for one reason or another I keep on breathing, somehow or other I want to, maybe I want to eat a little in order to maintain myself, I want to take a responsibility for the condition of my body and my thoughts and my feelings and all of that I say my personality it happens to be my personality not someone else's, and I want now this personality to know what it is up to. Where is it going, I would like to know where it came from, I don't know but at least there is a chance to continue to go in a certain direction and now I wish to indicate what direction I think I should go. Now this 'I' that talks to me, because I have created it with an idea that it is going to give me some information, tells me

where do you think you are going? And then I must admit that I don't know it. And all I have is my life on earth. And therefore I say, that, apparently, is important for me to find out afterwards which direction is to Heaven. Because I'm not in Heaven but I'm on this earth, but thank God I can think about Heaven. That produces in me a two-fold--two fold state. First, my ordinary life as I happen to live it. The second is the potentiality in which I believe ~~to~~ be able to get me away from this earth in a certain way, ^{and} perhaps as soon as possible, but in any event not until I have fulfilled the different responsibilities which this earth in an unconscious state requires of me. Now for that I ~~wish~~ wish to have this 'I', to tell me, if possible very often, if really possible, constantly, that it is there for the purpose of telling me that I 'm bound, that I have to make efforts not to be bound, to undo that what is now binding me, and to free my life from the bondage of my body. So that when this body dies that my life can be equipped to continue to exist. That's really what I would want. Because if I work in any way, unconsciously or consciously, I would like to have this life that I now represent continue a little bit longer with my name. Because I think it is very difficult to say I'm now going into an all-around totality of life like a big pot and I disappear in it. That I don't think I can stand very well. Because if that were the case and I had to believe in it I would kill myself because I would say there is no sense living on this earth because as soon as I kill myself my life anyhow becomes combined with the totality of all life existing and there is absolutely no memory about me and there is no reason why I should even get credit for working the way I'm doing now. So one has to become quite reasonable within

one's ordinary unconsciousness about the existence of oneself on this earth and the aim you might have. The aim becomes two-fold. To make the best of your life on earth and to see to what extent that as experience can help you for the second reason of existence which is the possibility of developing something that can continue to exist after the physical body dies and then from our standpoint becomes more permanent and then could be used for the continuati n of life in that form. Whatever density, whatever form it may be, it will be different and in general one says I would like to call it ethereal or sometimes I say it may have spiritual qualities. That's all I wish. Now my idea is if I become acquainted with the possibilities existing after I die of a spiritual value how can I now become more spiritual. In the terminology of Gurdjieff we say how can I develop a body which we call Kesdjan and emotional in nature which enables me to continue with my life which I now have in a certain way fulfilling that what is needed as responsibility on this earth and having paid that as a debt to Mother Nature which is this earth, or paying it to my body which is the earth in my own solar system, that then I will be free from it when I have settled my debts. But I still have to settle my debts first before I can go to Heaven. ^{not} So it is nonsense to think about spiritual existence at the expense of my unconsciousness. I give Mammon what is needed for Mammon, and I also give God what belongs to him. So don't become overspiritual, and over-fanatic. You have your ordinary life to live, you find in your ordinary life what it is that makes it worthwhile. I've told you, write down the different things that even as hobbies you would be interested in. Get some color in your life. Get some wish of wishing to overflow with the life force as you now have

it even if it is unconscious. Become joyful when you can. Have tears in your eyes when you must. But in any event, keep on going walking, walking, letting your eyes go all over the place to take in any number of impressions you can. See that whatever impressions you get you digest within yourself and make yourself alive so that actually ~~there is~~ something alive in you that comes out and people will recognize and say, Oh, look. That is a person who is really alive. That would be a beautiful aim. If I would get up ~~and the~~ morning and say to myself how can I show that I actually exist. What can I do so that other people will be surprised, saying that yesterday, look, that was a dead person. Today he is alive. What made him wake up? That would be a good task, wouldn't it?

Flo: Thank you.

Unk: Alright.

Joh: Mr NYland

Unk: Yeah

Joh: Lottie Cross

Unk: Who?

Joh: Lottie Cross

Unk: Tip

Unk: ^{the way} Umm Lately during my ordinary life where I work ^{ahh} something has seemed to be noticing what I'm doing. And if I pay attention to that something, ahh I've had ex-- I've experienced what might be called moments of awareness. I'm wondering if this has anything to do with work.

Unk: Well, if it's awareness in the sense ~~we~~ mean it, it would have to do with work. That is, it may be the description of a certain state in which there is more freedom, and sometimes ~~we~~ ^{we} even dare to say that it is more objective. If you limit the word

work to actuality of working it may not have anything to do with that. The result may be the same, the way you reached it may be quite different. At the same time if the result is ^{actually} a state of something being aware of you or a possibility of that what you are now as a subcon--as an--uhm subjective kind of a creature, gradually becoming more and more non-subjective, the it is still a question, do I wish to have that experience and if it is agreeable or desirable for me, I will want to know how I can make it synthetically. You see, sometimes certain things do happen by nature, accidentally. I cannot control them, we call them flashes of insight, I've said before, when experience, we say sometimes, out of this world, an experience which I never will forget because it is different from what is my ordinary nature. At the same time it takes place on earth and since it can happen to a variety of different people and is being described as a--as every once in a while as such, it is still a natural way as a result of a different kind of combinations of circumstances which happen to produce that in a person in a certain state. That is one way by which such an experience can exist and it only exists really for one moment. It leaves one, all it is is like a flash of lightning and no more. You can afterwards hear the thunder and afterwards you can remember how light it was. But the fact of that existence was not really subject to time but it was a moment of an existence in which there was produced an insight of yourself giving you that kind of information which at that time then was impartial, and took place in that moment. Now the question is if I want that kind of a result and I would like to know how to reach it, I want to follow a non-natural way. Sometimes Gurdjieff would call it a Great Natural way. It means it is a way which does not belong to

this earth simply because the road that I wish to follow leads away from this earth. At the same time I cannot deny that when I live on this earth and I have that kind of a thought and feeling of hoping in imagination of the existence which would give me freedom I say that already belongs to the possibility of a different kind of life as long as I can imagine that it ought to exist. Even if I don't experience it. So you see we're between the devil and the deep ~~blue~~ sea in that. I sit and think about the potentialities, I know that if they only could develop it would lead to something, I project that into the future without as yet experiencing the future itself. And that happens to be the state of man sometime we call number four. A state of a man in which he is interested in research, sometimes it is the do-re-mi of Kesdjanian body. But with that he has an idea that things aren't the way they ought to be, that they can become different if I only know the way out of my unconscious state and reaching that what is a final equilibrium in the state of consciousness and conscience. Will we let it go

Hollis: Yes.

Vully: You continue two weeks from now if you wish. Good night everybody and work and work and work. Like a dodo bird. (laughter) Goodnight.

Trans: Joe Stevens
Cory: " "
Prog: